11: Taylor E-5 (ca. 1930-1937)1946
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h br (w sp) as well as to w ss (m sp). The term 24 was obviously one used during the period of ceremonial avoidance imposed on newly wedded couples in their relations with parents-in-law and sibling-in-law (cf. aníra *to undo*, or *do from*; rére *to turn aside*). Although neither Breton nor the term itself indicates how long this period lasted, it seems probable that it did not outlast the wife's first pregnancy. It must, on the other hand, have been applicable to all four "sibling-in-law-of-opposite-sex" relationships, and have therefore included that of ss h (w sp) as well as the three which are listed above. It may very probably have applied further to w m and h f, although of course the latter would not form a part of the matrilocal household.

This still leaves w br, h ss, and br w (w sp) unaccounted for. These affinals would not normally form a part of the matrilocal household; and would be identical, under the cross-cousin marriage system practised, with f ss s (m sp), m br d (w sp), and f ss d (w sp). As will be seen below and with the partial exception of the first (see 70), terms for these consanguineal relationships are also missing. Rochefort claims that all cousins of like sex called each other brother and sister, but this is not confirmed by either Du Tertre or Breton. If we are to accept the latter's remarks, quoted above, at their face value, it would appear that íbámuy (28) was used as a reciprocal for w br—ss h (m sp), and n-íbáku (27) as another for h ss—br w (w sp), as well as its recorded use "by girls" for ss h. There can at least be no etymological objection to such an interpretation, both terms being related to íbámwę *to breed, people, or multiply*, and every individual hypothetically designated by them being a potential grandparent of speaker's íbáli *grand-child* (97). Moreover, a tentative analysis of terms 91 and 92 (see below) supports this view with regard to the term íbámuy (28). This hypothesis might, if correct, point to an original system of sister exchange, with matrilineal descent (see also 33 and 67 below). The term yéruti (29), given as an alternative to 27 and 28 for ss h (m sp), may have designated originally a wife's unmarried brother, and derive from yérumi *that which remains*.

The men's terms for father-in-law, mother-in-law—or more precisely the common terms for (a man's) w f and w m (31 and 32)—are teknonyms meaning *son's grandfather* and *son's grandmother* respectively (cf. 81, 93, 95). With this may be compared the usage reported by Breton, who says that it was considered impolite to employ the names of married people in their presence either in reference or address. They should be spoken of or to, he says, as "father of N—, mother of Y—. "Although this is not the rule today, I know of two old couples who are habitually so called: "Pap N—", "Mam N—": N—standing in either case for the name of their youngest child. The reciprocal relationship